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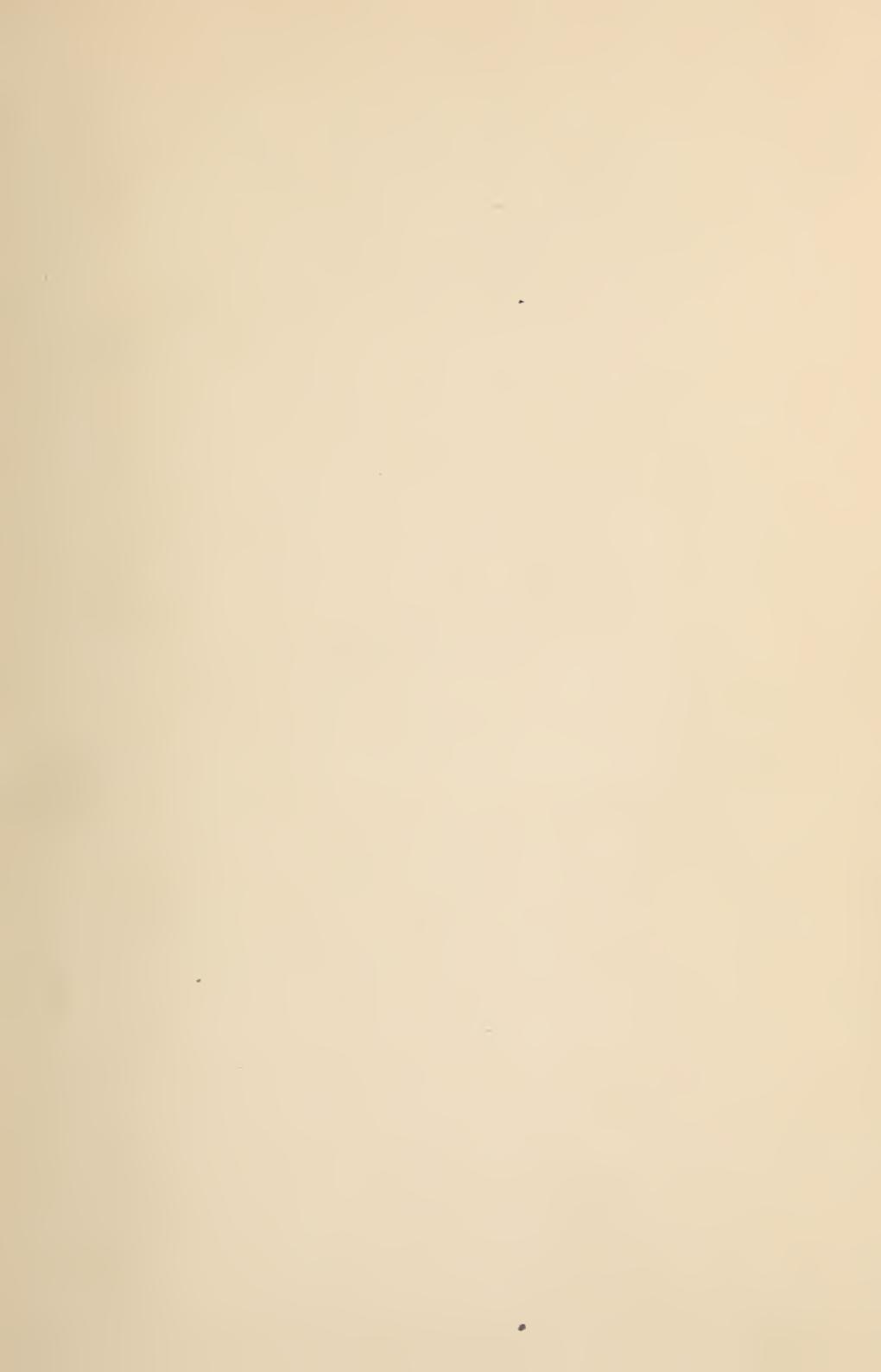
STUDIES IN THE
ACTS OF THE APOSTLES

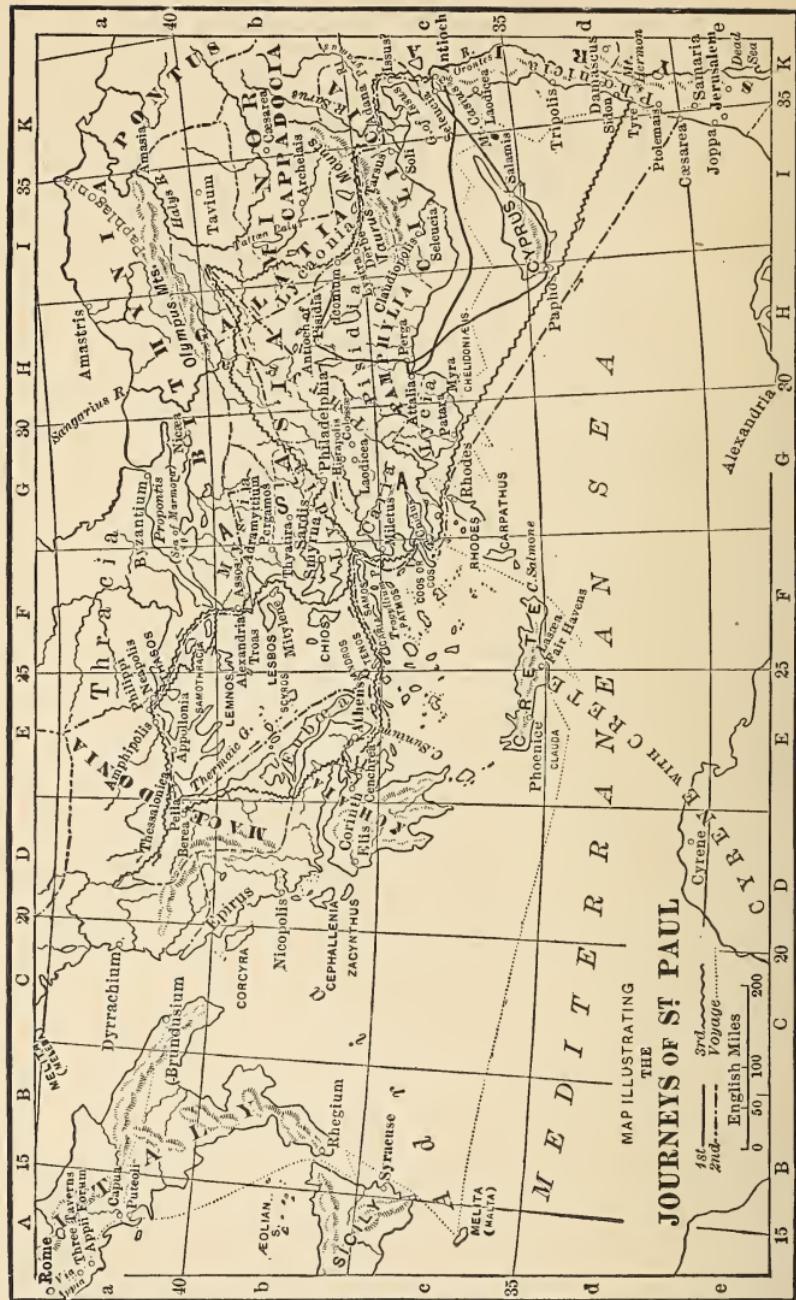
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STUDIES IN THE ACTS OF THE APOSTLES

B. B. Loomis
BY
B. B. LOOMIS, PH.D., D.D.



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P R E F A C E .

The constantly increasing interest taken in the study of the English Bible is cause for great satisfaction on the part of all lovers of the divine Word.

There has always been much devotional reading of the word of truth by believers, since here is found the bread of life for the soul. But this reading has been very largely fragmentary, of isolated passages, without reference to the scope of the book as a whole, or their relation to other portions of the author's writings. Recently, however, the Bible has been studied more in a systematic manner, the inductive method has been applied, and questions of relation, time, place, circumstances, are taken into account, so that more clear and intelligent ideas of its real teaching have been gained.

The Bible has been made a text-book in a large number of institutions of learning, and regular recitations are heard, and as thorough preparation required as in any other branch of study.

It is for the promotion of this advanced movement that the present volume has been prepared. As its title indicates, this is not a book for mere cursory reading, nor even a book whose contents are to be simply memorized, but it is designed as a guide and aid to the faithful student in acquiring a clear understanding of the Book of the Acts of the Apostles.

This work has been prepared as a companion volume to Dr. J. L. Hurlbut's *Studies in the Four Gospels*, to be used consecutively with it, and hence follows the same general plan and arrangement of topics.

The author has consulted numerous authorities in the preparation of the work, and spared no pains in seeking to arrive at just conclusions on all doubtful questions of chronology, etc. He desires especially to acknowledge his obligation to Rev. J. L. Hurlbut, D.D., for permission to make use of some *Studies in the History of the Early Church*, published in the *Sunday School Journal* for 1892, and which have been largely incorporated into the present volume, to the great enrichment of its pages.

The preparation of these "Studies" has been largely a labor of love, pursued with great delight in the midst of the duties of a busy pastorate, and in the hope that by the divine blessing they may be found helpful to the great host of students and teachers of the Word, to whom they are most respectfully dedicated by

THE AUTHOR.

CAMBRIDGE, N. Y., May 15, 1896.

METHODS OF STUDY.

This book is designed as a guide and aid to the student in pursuing a systematic and intelligent study of that wonderful volume of early Church history known as "The Acts of the Apostles." It should not be forgotten that it is the sacred record, rather than this little volume, which is to be the subject of study. Hence, the Scripture references are very copious and the most thorough study requires that they all should be searched out and re-read in connection with the topics under consideration.

Still, as it is systematic study which is proposed, it will be found a great help to pay careful attention to the framework of the truth by faithfully memorizing all the principal divisions and subdivisions of each lesson before entering upon the minute details.

For example, take the First Study, page 13, and memorize the four principal divisions, which are indicated by Roman numerals, thus :

- I. **The Introduction and Dedication.**
- II. **The Pentecostal Church.**
- III. **The Transitional Church.**
- IV. **The Gentile Church.**

Then taking up I, notice the brief introduction (Acts 1. 1-3) and the person to whom the work is dedicated, looking up the scriptural references bearing on his life and character, and noting the significance of his Greek name. Careful attention should be paid also to the inspired author's statement of the general scope of his book.

In a similar manner treat the other divisions of this Study, II, III, IV. Then, as a test of memory, make the attempt to recall all the divisions and subdivisions from the Blackboard Outline at the end of the Study, and fix the whole indelibly in the mind by use of the Questions for Review which are appended.

Frequent repetition is with most minds the price which they must pay for a firm grasp of truth, and when the truth is so precious it will well repay for all the time and toil.

METHODS OF INSTRUCTION.

Various methods of instruction will doubtless be pursued by teachers of the divine Word who may use this little volume as a text-book in their classes. It is to be expected that such will adopt their own plans, but some methods may be suggested which arise from the plan and object of the book itself.

1. The twelve studies may be taken up consecutively at the summer Assemblies, giving a day or more to each study, and by the use of the Black-board Outlines and oral instruction, with much patient drilling, a somewhat complete mastery of the subject may be gained during the Assembly, and a creditable examination passed at its close.

2. Or the normal instructor, especially in the shorter Assemblies, may pursue the lesson-lecture style of teaching, unfolding and opening up the work during the Assembly and leaving the members of the class to pursue the study in private until they are prepared for examination, when papers can be obtained from the Secretary of the Normal Union, 150 Fifth Avenue, New York.

3. Normal classes may be organized in churches, young people's societies, or communities, and the course pursued in weekly lessons.

4. Teachers' meetings for the study of the International Lessons may very profitably take this course as a supplemental study, in which case it is well to use the division into shorter lessons as given on page 11.

Whatever method is adopted the instructor will find that frequent reviews are of the utmost value. Each lesson learned should be reviewed before an advance lesson is given, and general reviews from the very first should be conducted from time to time.

THE COURSE DIVIDED INTO LESSONS.

Whenever it is found impracticable to give an entire evening to the study of these lessons they may be taught at the close of the prayer meeting or of the young people's meeting, or they may occupy a part of the hour at the weekly teachers' meeting.

To provide for cases where but twenty or thirty minutes can be given to such studies, the twelve studies have been divided into thirty-five shorter sections, any one of which may be taught in twenty minutes when teacher and class are both well prepared.

Lesson I. Analysis of the Book of Acts. Dedication and General Divisions. First Study, I.

Lesson II. Analysis of Acts. The Pentecostal Church. First Study, II.

Lesson III. Analysis of Acts. The Transitional Church. First Study, III.

Lesson IV. Analysis of Acts. The Gentile Church. First Study, IV.

Lesson V. Introduction to the Book of Acts. Authorship. Second Study, I.

Lesson VI. Introduction to Acts. Authenticity, Date, and Place. Second Study, II, III, IV.

Lesson VII. Introduction to Acts. Relation to Gospels and General Scope. Second Study, V, VI, VII.

Lesson VIII. Preparation for Pentecost. Waiting at Jerusalem and the Ascension. Third Study, I, II.

Lesson IX. Preparation for Pentecost. The Prolonged Prayer Meeting and Recompletion of Apostolic Number. Third Study, III, IV.

Lesson X. The Pentecostal Church. Time, Place, and Environment. Fourth Study, I, II, III.

Lesson XI. The Pentecostal Church. Events. Fourth Study, IV.

Lesson XII. The Pentecostal Church. Leadership and Membership. Fourth Study, V, VI.

Lesson XIII. The Pentecostal Church. Government, Institutions, and Doctrines. Fourth Study, VII, VIII, IX.

Lesson XIV. The Church in Transition. Time and Place. Fifth Study, I, II.

Lesson XV. The Church in Transition. Events. Fifth Study, III.

Lesson XVI. The Church in Transition. Leadership and Membership. Fifth Study, IV, V.

Lesson XVII. The Church in Transition. Government, Institutions, and Doctrines. Fifth Study, VI, VII, VIII.

Lesson XVIII. The Church among the Gentiles. The Gospel Spreading Abroad. Sixth Study, I.

Lesson XIX. The Church among the Gentiles. The Church at Antioch. Sixth Study, II.

Lesson XX. Paul's First Missionary Journey. The World's Preparation for the Gospel and the Chosen Messengers. Seventh Study, I, II.

Lesson XXI. Paul's First Missionary Journey. The Places Visited. Seventh Study, III.

Lesson XXII. The Gentile Church Recognized. Preparation and Necessity for Recognition. Eighth Study, I, II.

Lesson XXIII. The Gentile Church Recognized. Process of Recognition. Eighth Study, III.

Lesson XXIV. The Gentile Church. Time and Place. Ninth Study, I, II.

Lesson XXV. The Gentile Church. Paul's Second Missionary Journey. Ninth Study, III.

Lesson XXVI. The Gentile Church. Leadership and Membership. Tenth Study, I, II.

Lesson XXVII. Paul's Third Missionary Journey. Time, Companions, and Places. Tenth Study, III, 1, 2, 3.

Lesson XXVIII. Paul's Third Missionary Journey. Events. Tenth Study, III, 4.

Lesson XXIX. The Gentile Church. Government. Eleventh Study, I.

Lesson XXX. Paul's Arrest at Jerusalem. Eleventh Study, II.

Lesson XXXI. Paul's Imprisonment at Cæsarea. Eleventh Study, III.

Lesson XXXII. The Gentile Church. Institutions and Doctrines. Twelfth Study, I, II.

Lesson XXXIII. Paul's Voyage to Rome. Twelfth Study, III.

Lesson XXXIV. Paul's Imprisonment in Rome. Twelfth Study, IV.

Lesson XXXV. Events Succeeding the Scripture Narrative. Twelfth Study, V.

STUDIES IN THE BOOK OF ACTS.

FIRST STUDY.

ANALYSIS OF THE BOOK OF ACTS.

In these studies we first make an analysis of the Book of Acts and take a general **preview** of the whole book before making a detailed examination of its several parts. In this way we may hope to come to a better understanding of the relations which the several parts sustain to each other.

The Book of Acts may be naturally divided, according to the subjects treated, into four portions of greatly differing lengths.

I. **The Introduction and Dedication**, which is contained in the first three verses of the first chapter. Here the writer dedicates this volume to **Theophilus**, the same person to whom, two or three years before this, he had dedicated his story of Christ's life in the third gospel.

Who Theophilus may have been is uncertain. The Greek word "*theophilus*" means a lover of God, and some scholars have inferred that a character rather than a person is meant, and that all lovers of God have a right to consider Luke's writings as addressed to them.

It seems most probable, however, that Theophilus was a well-known person. The honorable epithet (Luke 1. 3) and the explanation of the distance of Olivet from Jerusalem (Acts 1. 12) imply personality, and it is reasonable to believe that he was a Christian convert at Rome and known to both

Paul and Luke there.* The writer in his brief introduction refers to his previous volume, and intimates that the Book of Acts is a continuation of the same general theme, namely, the founding and growth of Christianity in the earth.

The body of the work has been divided according to the suggestions in our Lord's words (Acts 1. 8) into three general heads, representing three distinctly marked phases of the growth and establishment of Christ's Church in the earth, namely:

1. **The Pentecostal Church.**
2. **The Transitional Church.**
3. **The Church among the Gentiles.**

We will look at these in order.

II. The Pentecostal Church is described in Acts 1. 4 to 6. 8.

The typical leader during this period is the **apostle Peter**, who from seniority and a forward, impulsive temperament, naturally assumed the leadership of his fellow-apostles and the infant Church.

The typical city is **Jerusalem**, since all the events of this period occur in and around this city.

The principal subdivisions are :

1. The Preparation for Pentecost. Acts 1. 4-26.
2. Event of the Pentecost. Acts 2. 1-47.
3. The Pentecostal Church Developing in Miraculous Power and Endurance of Persecution. Acts 3. 1 to 4. 37.
4. The Pentecostal Church Manifesting Penal Power. Acts 5. 1-16.
5. The Pentecostal Church again under Persecution. Acts 5. 17-42.
6. The Pentecostal Church Forming its Economy. Acts 6. 1-8.

* McClintock and Strong's *Cyclopædia*, vol. x, p. 334.

III. The Transitional Church is set forth in Acts 6. 9 to 15. 34.

Though there are several leaders for this period we select as **the typical character, Philip the evangelist**, one of the seven deacons and one of the first to carry the Gospel beyond the bounds of Judea.

The typical city is Antioch in Syria, which became the seat of a Christian church, and ultimately a great center of missionary effort.

This portion of the Book of Acts is devoted largely to setting forth the great truth that **Christianity is not merely an ethnic religion**, designed for the Jews only, but it is cosmopolitan in its nature and design, "a light to lighten the Gentiles" as well as the true glory of Israel.

The struggles with Jewish narrowness and exclusiveness are graphically portrayed, and we are shown the rapid spread of Christianity among the Gentiles, and at last the full recognition of Gentile Christianity by the mother Church at Jerusalem—a recognition which admits the right of a Gentile to become a Christian without first becoming a proselyte to Judaism.

The subdivisions are:

1. The Pentecostal Church Dispersed. Acts 6. 9 to 8. 4.
2. Philip Evangelizing Samaria. Acts 8. 5-25.
3. The New Apostle to the Gentiles Called. Acts 9. 1-30.
4. The Gospel among the Gentiles. Acts 9. 31 to 11. 30.
5. Desolation of Jerusalem Church. Acts 12. 1-25.
6. Paul's First Missionary Journey. Acts 13. 1 to 14. 28.
7. The Council at Jerusalem. Acts 15. 1-34.

IV. The story of the Church as established among the Gentiles occupies the remainder of the book. Acts 15. 35 to 28. 3.

In this portion of the sacred history **Paul** is the **great leader and the true typical character**.

He was called to be the **apostle** to the **Gentiles**. By his great missionary journeys especially he carried the Gospel into the regions beyond, and planted new churches in western Asia and eastern Europe, while in his epistles he formulated a body of Christian doctrine which has been a standard for the Church in all ages.

The typical city for this period is **imperial Rome**. Here the Gospel becomes so firmly established that not even the fierce persecutions of Nero and succeeding pagan emperors can destroy it, but the blood of the martyrs proves the seed of the Church, until within three hundred years paganism is conquered and Christianity is acknowledged by the Emperor Constantine.

The subdivisions of this period are:

1. Paul's Second Missionary Journey. Acts 15. 35 to 18. 22.
2. Paul's Third Missionary Journey. Acts 18. 23 to 21. 17
3. Paul in Council with James. Acts 21. 18-25.
4. Paul's Arrest at Jerusalem. Acts 21. 26 to 23. 35.
5. Paul at Cæsarea. Acts 24. 1 to 26. 32.
6. Paul at Rome. Acts 27. 1 to 28. 31.

BLACKBOARD OUTLINE.

ANALYSIS OF THE BOOK OF ACTS.

I. I. & D.	To Th.	Ref. to G.	Purpose.	Acts 1. 1-3.
II. P. Ch.	Lr. P.	Cty. J.	Acts 1. 4 to 6. 8.	
	Sub. 1.	P. for P.	2. E. of P.	3. P. C. D.
		5. P. Ch. P.	6. P. Ch. E.	4. P. Ch. P. P.
III. Tr. Ch.	Lr. Ph.	Cty. A.	Acts 6. 9 to 15. 34.	
	Sub. 1.	P. Ch. Dis.	2. Ph. Evg.	3. New A. to G.
		am Gent.	5. Des. J. Ch.	4. G. 6. P. 1st Miss. J.
IV. Ch. am. Gen.	Lr. Pl.	Jour. and Ep.	Cty. Imp. R.	7. C. at J.
	35 to 28. 31.			
	Sub. 1.	P. 2d M. J.	2. P. 3d M. J.	3. P. in C. with J.
		Ar. at J.	5. P. at C.	4. P. at R.

QUESTIONS FOR REVIEW.

How many general divisions of the Book of Acts may naturally be made?

What is the basis of these divisions?

What is the twofold topic of the first division?

What portion of the Book of Acts does it include?

What is the topic of the second division?

Give the principal subdivisions.

How much of the Book of Acts is included?

Who was the typical leader?

What was the typical city?

What topic is treated in the third division?

What are the subdivisions?

Who was the typical character?

What was the typical city?

What portion of Acts is devoted to this division?

Give the general topic of the fourth division.

What are the subdivisions?

Who was the typical leader?

What was the typical city?

What part of Acts is included in this division?

SECOND STUDY.

INTRODUCTION TO THE BOOK OF ACTS.

The opening sentences (Acts 1. 1-3) form a brief but beautiful introduction, in the writer's own words, to the whole book. **Seven things** are suggested for our consideration, namely: **Authorship, Authenticity, Date, Place, Relation to the Gospels, Close Connection with Third Gospel, and the General Scope of the Work.**

I. Authorship. The writer introduces himself at once as the author of the third gospel, a statement which is universally accepted, and which is strikingly corroborated by the similarity of style in both works as admitted by the most eminent scholars.

Of Luke we only know that he was a Christian physician (Col. 4. 14) who appears to have joined Paul and party at Troas, as there in his narrative he begins to use the first person plural and say "we" instead of "they" in describing the experiences of the journey (Acts 16. 10). He also was with Paul in his voyage to Rome (Acts 27. 1), suffered shipwreck with him on the island of Malta (Acts 28. 2), and accompanied him to Rome (Acts 28. 16); where he appears to have continued with him during his two years' imprisonment there (Acts 28. 30, 31). We have also the great apostle's testimony that this faithful friend was loyal to the very end (2 Tim. 4. 11).

It is not improbable that Luke was a physician residing at Troas, converted through Paul's preaching, and attaching himself to the apostle with all the ardor of a young convert.*

* McClintock and Strong's *Cyclopædia*, vol. v., p. 550.

II. Authenticity. The Book of Acts has held its place in the canon of Holy Scripture unchallenged from the very first; indeed, the Syriac version, made before the canon was completed, contains the Book of Acts ascribed to Luke, and in its present location.

Early writers among the Christian fathers also place it among the books that were never disputed by the Church.

It is connected with Paul's epistles by striking and undesigned evidences, such as are indicated in Acts 18. 3 and 1 Cor. 4. 12; Acts 18. 9, 10, and 1 Cor. 2. 3; Acts 28. 30, 31, and Phil. 1. 12-14.

Its **geographical** and **historical** references and allusions are confirmed as accurate by historic coins and medals. Says Dr. Whedon, "The narrative of Paul's shipwreck has been minutely examined by modern science, and all its details have been found completely true to nature and the seamanship of the Mediterranean of Paul's day."

III. Date. It is confessedly impossible to fix the **exact date** when this book was written. As the author gives a detailed account of Paul's life and labors until the close of the second year of the apostle's imprisonment in Rome it could not well have been completed at an earlier date, and as he makes no mention of his martyrdom it is generally believed to have been finished before that event, and it is extremely improbable that it would have been written after the overthrow of Jerusalem without some reference to that great catastrophe. The date is therefore probably **somewhere between A. D. 63 and 66.**

IV. Place. Modern scholars with great unanimity decide that the Book of Acts was written at Rome, where Luke appears to have resided for several years.

V. Relation to the Gospels. This book is **supplemental to the Four Gospels.** Like them it is historical in character, and being a continuation of the same history

of the kingdom of Christ on the earth it stands in its proper place in the sacred canon. It takes up the story of Christianity where the evangelists leave it, and carries it on from the ascension of Christ to the close of the second year of Paul's imprisonment in Rome.

VI. Close Connection with Luke's Gospel. The Book of Acts is intimately related to all the gospels, but it is most closely connected with the third. This we would naturally expect since both works are from the pen of the same author and both addressed to the same person. Luke 1. 3 and Acts 1. 1.

Some scholars consider the two books as two parts of one great work—a history of early Christianity—the former part treating of the inauguration of Christianity by its divine Founder; the second part describing its growth, establishment, and extension in the earth under the labors of divinely appointed agents.

Luke's gospel, as he declares in this introduction, describes what Jesus **began** to do, **in person**, in founding his Church; this book declares what he **continued** to do through his apostles and their coadjutors. Again the two works overlap each other, each containing a detailed account of the ascension of Christ. Luke 24. 50, 51; Acts 1. 9-11. The closest connection, therefore, exists between the two books.

VII. General Scope. This history covers a period of about thirty-six years—from the ascension of Christ to the close of the second year of Paul's imprisonment in Rome. During this period four different emperors sat on the throne of the Roman empire, namely, **Tiberius, Caligula, Claudius, and Nero.** The great theme of the book is the establishment, growth, and extension of that kingdom of heaven among men which Jesus, the Christ, came to set up on the earth. However, it must not be forgotten that the

Book of Acts is not a full history of early Christianity, neither is it a complete life of the apostle Paul, but seems designed to set forth the steps "whereby the Christian Church grew from a little body of Jewish disciples in and about the city of Jerusalem to a Church for all the nations and all the world. Therefore it begins at Jerusalem and ends at Rome, the capital of the world."

BLACKBOARD OUTLINE.

INTRODUCTION TO THE BOOK OF ACTS.

Seven things: Authp., Authty., Da., Pl., Rel. to Gosp., Con. with 3d Gosp., Gen. Sc.

- I. **Authp.** Lu.
- II. **Authty.** Syr. Ver. Earl. Wr. Pl.'s Epist. Geog. and Hist.
- III. **Da.**
- IV. **Pl.** Ro.
- V. **Rel. to Gosp.** Suppl.
- VI. **Con. with 3d Gosp.** Auth. Beg. and Cont. Asc.
- VII. **Gen. Sc.** 36 Yrs. 4 Emps. Theme.

QUESTIONS FOR REVIEW.

What seven things are suggested for consideration ?
How does the writer introduce himself?
Why is Luke believed to have joined Paul at Troas ?
Give some proofs of the authenticity of Acts ?
What is the probable date ?
Where was this book written ?
What is its relation to the gospels ?
What part of the story of Christianity does it describe ?
How is the close relation of Acts to the third gospel shown ?
Why would this naturally have been expected ?
How long a period of time does this history cover ?
What four Roman emperors reigned during this time ?
Give the special scope and design of the book.

THIRD STUDY.

PREPARATION FOR PENTECOST.

Pentecost, with its wondrous effusion of the Holy Spirit, was the **inaugural day** of Christ's Church on the earth. For so great an event full preparation was most fitting. The four successive steps of this preparation are thus described by Luke:

I. The Waiting at Jerusalem.

To this they were incited by a positive command (Luke 24. 49; Acts 1. 4) and a most gracious promise (Acts 1. 5, 8).

II. The Ascension of Jesus.

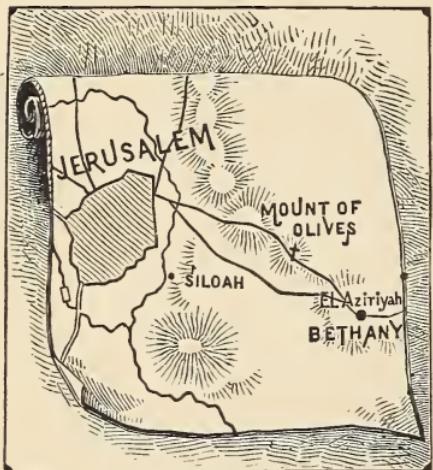
This is properly placed among the steps preparatory to the Holy Spirit's descent, for the Master had expressly declared the necessity of his departure from earth, that the Spirit might be given (John 16. 7);

and after the event Peter had proclaimed to the assembled thousands that the wondrous spiritual miracle was the gift of the ascended Jesus (Acts 2. 32, 33).

In connection with the ascension we note three things:

1. **The place**, which was just over the summit of the

Mount of Olives, near the village of **Bethany**, about one mile from Jerusalem. Luke 24. 50; Acts 1. 12.



2. The witnesses. These were the eleven faithful apostles, who, since the resurrection of Jesus became an assured fact, had continued together, and for forty days had been favored with frequent interviews with their risen Lord. Luke 24. 31, 34; John 20. 19, 26; 21. 4-13; 1 Cor. 15. 3-8.

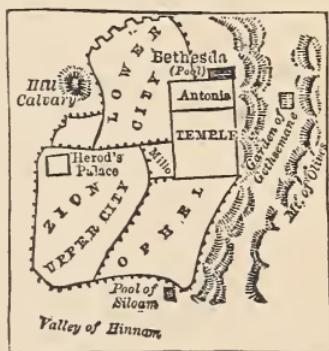
That they were expecting some marvelous manifestation of his power and glory at this time is clear from the question asked. Acts 1. 6.

3. The manner is simply but graphically sketched by Luke in the two accounts which he has given of this great event. We learn from the gospel (Luke 24. 50, 51) that it was while Jesus stood with uplifted hands in the very act of blessing his disciples that he was parted from them; and the account in Acts that as he ascended a bright cloud received him out of their sight, and a vision of angels was seen, who declared to them the certainty of Christ's return in like manner as they had seen him go into heaven (Acts 1. 10, 11). Note we are wholly dependent upon the writings of Luke for all description of the ascension.

III. The Prolonged Prayer Service.

1. The place was an "upper room" to which the apostles repaired on their return from the scene of the ascension. Acts 1. 13. Tradition holds that it was the same room where the last Passover feast had been celebrated with their Lord, and the sacrament of the Lord's Supper had been instituted. Matt 26. 17-29; Mark 14. 12-26; Luke 22. 7-20.

2. The persons present were the eleven apostles (Acts 1. 13), "with the women, and Mary the mother of Jesus, and his



brethren;" one hundred and twenty in all (Acts 1. 14, 15; Matt. 13. 55).

3. **The time.** For ten days from the ascension, which was forty days after the resurrection (Acts 1. 3), until the Day of Pentecost, which was fifty days after the Passover (Lev. 23. 15, 16), this prayerful waiting continued according to the Lord's command.

IV. The Recompletion of the Apostolic Number.

In the midst of these days of united prayer Peter arose and stated the necessity that some one of their number should be appointed to take the place of the fallen and deceased traitor, Judas. The sad fate of the apostate is described parenthetically in Acts 1. 18, 19. See also Matt. 27. 5-8. Among the indispensable qualifications for the apostolate was the necessity for personal companionship with Jesus and the apostles from the time of John's baptism until the ascension, and the reason for this was that the newly elected apostle might be able to bear witness with the other apostles to the identity of the risen Christ. Acts 1. 21, 22.

They accordingly nominated two of their number (Acts 1. 23) after earnest prayer for divine direction (Acts 1. 24). They then sought the divine decision by means of the lot. Acts 1. 26; Lev. 16. 8, 9; Prov. 16. 33. The probable method of submitting this matter to lot was as follows: The names of the two candidates were placed in an urn; in another urn were two ballots with the word "apostle" inscribed upon one, the other blank. One person took a name from the first urn, at the same time another person drew a ballot from the other urn, and the result decided the matter. The apostolic college was once more complete and the praying and waiting went on until the Day of Pentecost was fully come and "the promise of the Father" descended upon the waiting company. Acts 2. 1, 2.

BLACKBOARD OUTLINE.

PREPARATION FOR PENTECOST.

- I. **Wtg. at J.** 1. Pos. Com. 2. Gra. Prom.
- II. **Asc. of J.** 1. Pl. 2. Ws. 3. Man.
- III. **Pro. Pr. Serv.** 1. Pl. 2. Per. 3. Ti.
- IV. **Re. Ap. No.** Nec. Meth. Pers.

QUESTIONS FOR REVIEW.

Mention the four steps of préparation for the Pentecost.

How were the apostles incited to wait at Jerusalem?

Why was the ascension one of the necessary steps?

What three things are noted in connection with the ascension?

How many interviews had the disciples with Jesus after his resurrection?

In what act was Jesus engaged at the time of his ascension?

How many descriptions of this event are given in the Bible, and by whom?

Who were present at the "Prolonged Prayer Service?"

What is the meaning of the word Pentecost?

Why was it necessary that an apostle should be elected in Judas's place?

What were the human and what the divine elements in that election?

What scriptural authority is there for seeking to ascertain God's will by the lot?

FOURTH STUDY.

THE PENTECOSTAL CHURCH.

PART FIRST.

The Pentecostal Church was the mother, and in its spirituality the type, of all succeeding churches of Jesus Christ. We notice in order:

I. Time. The period of the Pentecostal Church begins with the events of the Day of Pentecost, A. D. 30, which was ten days after the ascension and fifty days after the resurrection of our Lord. It ends with the choosing of the seven, A. D. 35, thus covering the first five years in the history of the Church.

II. Place. As far as we can learn from the Book of Acts, which is our only authority, the activity of the Church during these five years was limited to the **City of Jerusalem** and its immediate vicinity. See Acts 1. 4; 12, 13. We read as yet of no churches founded in Galilee or Samaria, or even in parts of Judea remote from the capital, notwithstanding the command in Acts 1. 8.

III. Environment. The ecclesiastical surroundings of the Pentecostal Church are purely Jewish. The collisions are wholly with the Jewish hierarchy, and the persecutions are by the rulers of the Jews. See Acts 4. 1-3; 5. 17, 18.

The political power is that of the Roman empire, of which Judea formed a province, but the Roman magistrates seem to have given no attention to what they doubtless considered only petty quarrels between rival sects of the Jews.

Even the lynching of Stephen by an infuriated Jewish mob seems to have been passed over without notice.

PART SECOND.

IV. Events. The principal events in the history of the Pentecostal Church were the following :

1. The descent of the Holy Spirit. This took place on the Day of Pentecost, A. D. 30. Note the conditions (Acts 2. 1) and the results of His coming (Acts 2. 2-4). This was the needed preparation of the Church for her great work. Acts 1. 8.

2. The preaching of Peter. Through a series of addresses by the apostle Peter the attention of the people was awakened and multitudes were won to the new faith.

His first address. Acts 2. 14-36.

His second address. Acts 3. 11-26.

His third address. Acts 4. 5-12.

Note the place and subject of each of these addresses.

3. The apostolic miracles. The institution of the Church was attended with miraculous manifestations : A miracle on the Day of Pentecost (Acts 2. 4-6); a miracle of healing (Acts 3. 1-8); a miracle of punishment (Acts 5. 1-10); many miracles (Acts 5. 12-16); a miracle of deliverance (Acts 5. 17-20).

The design of these miracles may have been :

- (1.) To attract attention to the Gospel. Acts 3. 8-10.
- (2.) To attest the divine. Acts 4. 13, 14.
- (3.) To serve as the apostles' credentials. John 3. 2.
- (4.) To show through the natural world the laws of the spiritual world; that is, in the healing of the body a picture of salvation to the soul.

4. The apostles persecuted. The preaching of a risen Christ soon aroused the enmity of the Jewish rulers, who had so recently crucified the Saviour. Note that the persecuting faction in the council belonged to the sect

which denied any resurrection. Acts 4. 1; 5. 17; 23. 8. Three times the apostles were arrested and treated with increasing severity.

The first arrest. Acts 4. 3, 18, 21.

The second arrest. Acts 5. 17-19.

The third arrest. Acts 5. 26, 33, 40.

But the persecution only increased the popular interest and aided the growth of the Church. Acts 6. 7.

5. The choosing of the seven. The first dissension in the Church arose over the administration of its finances. Acts 6. 1. How the evil was corrected. Acts 6. 2-4. The character of the men chosen for the secular work of the Church. Acts 6. 3. The names of the seven suggest that they belonged to the Grecian or Hellenistic wing of the Jewish race, and show the generous spirit of the early Church in placing this trust wholly in the hands of the aggrieved party.

The title "deacons" is nowhere given to these men (note Acts 21. 8), but has been inferred from the use of the Greek word *diakonia*, "ministration," in Acts 6. 1.

PART THIRD.

V. Leadership. It is evident that during this period the **apostle Peter** was the leader of the Church. On every occasion Peter comes to the front as the most prominent and powerful personality among the believers. He is named first in the list of apostles. Acts 1. 13.

He directs the counsels of the Church. Acts 1. 15.

He speaks in behalf of the Church, both before the people (Acts 2. 14) and before the council (Acts 4. 8).

He rebukes sin in the Church. Acts 5. 3, 8, 9.

It may be inferred that Peter's position was the result of his character, and not from any primary authority over his fellow-apostles.

VI. Membership. The Church in this period consisted of Jews who accepted Jesus as the Messiah of Israel. Acts 2. 36.

The number of the first disciples. Acts 1. 15.

The number ten days afterward. Acts 2. 14.

A further growth. Acts 4. 4.

The condition of the Church at the close of this period. Acts 6. 7.

The creed. Acts 5. 30, 31.

The conditions of membership. Acts 2. 38.

From Acts 6. 1, 5, we find three branches of Judaism were represented in the Pentecostal Church:

1. Hebrews, or Jews of Palestine.

2. Grecians, or Hellenists, Jews of foreign birth, speaking the Greek language.

3. Proselytes, or Gentiles who had embraced the Jewish faith and received circumcision. As yet no Gentiles had been received into the Christian Church directly from heathenism.

PART FOURTH.

VII. Government. The Pentecostal Church possessed but little organization.

The apostles at first directed all its affairs, both spiritual and secular. Acts 2. 42; 4. 34, 35. Their names. Acts 1. 13. Notice that in the choice of a new apostle to fill the vacancy left by the fall of Judas, all the members of the infant Church participated. Acts 1. 15, 23-26. With the growth of the Church secular interests required attention, and other officers were chosen. Acts 6. 1-5. Notice again the part taken by the membership in the selection of the seven. Acts 6. 3-6.

VIII. Institutions. The believers in Christ thus far were worshiping Jews, regularly attending the services of the temple (Acts 3. 1), and those of the synagogue (Acts 6. 9).

We find, however, some distinctively Christian ordinances and institutions among them. They had a **place of meeting** for the Church. Acts 1. 13; 4. 23.

Baptism was administered. Acts 2. 38, 41.

The Lord's Supper was observed. Acts 2. 42.

They received **instruction**. Acts 2. 42.

For a brief period there was a voluntary community of property, each contributing to the needs of others. Acts 2. 44, 45; 4. 32-35. A special instance of liberality. Acts 4. 36, 37. But this communism, though voluntary, seems to have wrought evil, hypocrisy, and dissension in the Church (Acts 5. 1, 2; 6. 1), and was soon abandoned.

IX. Doctrinal Teachings. The earliest Christianity was a spirit rather than a creed, practical rather than dogmatic; hence we find few doctrines stated, and all of them having Jesus Christ as their center. The principal truth preached was that of the Messiahship of Jesus, and the consequent duty of faith in him. Acts 2. 36; 3. 26; 4. 12. Special emphasis was laid on the resurrection of Christ. Acts 1. 22; 2. 24; 3. 15; 4. 2, 10, 33. His divine nature and authority. Acts 2. 33; 3. 13, 26; 5. 31. His second coming was also declared. Acts 3. 19-21.

BLACKBOARD OUTLINE.

THE PENTECOSTAL CHURCH.

Part I. **Time.** D. of P. 30. to Chg. Sev. 35. **Place.** J. and Vic. **Env.** Ec. J. Pol. Rom.

Part II. **Evts.** D. of S. P. of P. A. Mir. A. Per. Chg. Sev.

Part III. **Lr.** P. 1st in L. of A. Directs C. C. Speaks B. C. Char. **Mem.** J. ac. J. No. Dis. Crd. Cond. Mem. H., G., and P.

Part IV. **Gov.** Lit. O. A. Direct. Pop. Elec. **Inst.** Mtg. Bapt. L. Sup. Instr. Vol. Com. **Doc.** J. Cent. Mess. J. Res. J. Dir. N. and A. 2d Comg.

QUESTIONS FOR REVIEW.

What was the birthday of the Christian Church ?
How many years in the history of the Pentecostal Church ?
What is our authority for the early history of the Church ?
In what city was the Church first established ?
State the two phases of its environment.
Give the five important events of this period.
Mention the principal miracles.
What was the purpose of these miracles ?
How many times were the apostles arrested ?
What caused the choosing of the seven ?
Give the names of the seven.
Who was the leader of the Pentecostal Church ?
What was the cause of his power ?
To what race did the members of the Church belong ?
What were the conditions of membership ?
What three branches of Judaism were represented ?
Who first directed the affairs of the Church ?
Give some instances of popular elections.
What Jewish services did the early Church attend ?
What Christian ordinances did they maintain ?
What communism do we find ?
What was the central truth of the apostles' teaching ?
What doctrines concerning Jesus were emphasized ?

FIFTH STUDY.

THE CHURCH IN TRANSITION.

PART FIRST.

We have seen that during the first five years of the Christian Church it was entirely Jewish in its membership. But the Gospel soon came to the notice of Gentiles, or non-Jewish people, among whom were many sincere seekers after God. These eagerly embraced the truth of salvation by faith in Christ without the regulations of the Jewish law, and for fifteen years the question whether they could be received into the Church without the Jewish requirement of circumcision was the burning question among the followers of Christ.

Two parties arose—one demanding that all believing Gentiles should become Jews, and only as Jews should they be received into the Church; the other urging that Jews and Gentiles should be recognized as believers in Christ upon the same terms. The question was finally settled by the apostles and Church under the guidance of the Holy Spirit, in the decision that Jews and Gentiles were saved upon the same condition of faith in Christ, and were equal in their privileges as members of the Church. Thus for fifteen years we observe the **Church in transition** from a Jewish to a Gentile institution.

I. Time. This period begins with the **choosing of the seven**, A. D. 35, and ends with the **Council at Jerusalem**, A. D. 50, thus embracing fifteen years.

II. Place. In this period we find the Church occupying an ever-widening field.

1. The Gospel, which hitherto had been limited to Jerusalem, was now rapidly preached and planted throughout all **Palestine**. Notice churches in three provinces. Acts 8. 5, 25; 9. 31. **Special places** referred to during this period. Acts 8. 40; 9. 32, 38.

2. The next step was the planting of the Church in the lands adjoining Palestine, the great province of **Syria**, with its great cities of **Damascus** and **Antioch**, and the adjacent island of **Cyprus**. Acts 9. 19; 11. 19-21.

3. The third step was the preaching of the Gospel throughout all the lands and islands of **Asia Minor**. Acts 13. 5, 6, 13, 15; 14. 1, 6.

Thus in fifteen years the Church had extended from Jerusalem to Asia Minor, and from Jews to all nations.

PART SECOND.

III. Events. Every important event of this period was a step in the progress of the Church from narrow Judaism to a world-wide Christianity.

1. **The preaching of Stephen.** Acts 6. 8 to 7. 60. It is evident that **Stephen** was the earliest leader in the movement toward a larger Gospel. His preaching began among the Hellenistic or Grecian Jews, to whom he undoubtedly belonged. Acts 6. 9. The charges against him indicate that he advocated an enlargement of Jewish thought. Acts 6. 11-14. His discourse, the longest in the New Testament (except the Sermon on the Mount), though unfinished, shows a purpose in the same direction. Acts 7. 1-53. In spirit and teaching Stephen was the forerunner of Paul. Acts 7. 58.





2. The persecution by Saul. Acts 8. 1-4. This was an important link in the chain of events, for thereby the Church at Jerusalem, which seemed to have forgotten the Lord's command (Acts 1. 8), was scattered through Palestine and surrounding regions, and the seed of truth was sown everywhere to grow up quickly into churches (Acts 8. 1-4).

3. The preaching of Philip. Acts 8. 5-40. Notice that now for the first time a people outside of the pale of the Jewish Church are addressed. Acts 8. 5. Notice, too, their readiness to receive the Gospel. Acts. 8. 12. See an earnest seeker described. Acts 8. 27-30. A missionary tour along the coast of Palestine. Acts 8. 40.

4. The conversion of Saul. Acts 9. 1-22. This was a great event, for in due time it gave to the cause a mighty leader. Acts 8. 15. Nor was it as sudden as it seemed, for note Acts 9. 5, last clause. The hatred of the Jews toward the new convert is easily explained by the view that Saul at

once embraced and preached the principles of a Gospel for all men. Acts 9. 23, 24. See also Gal. 1. 11, 12, 15, 16.

5. The conversion of Cornelius. Acts 10. 1-11, 18. Notice several important points:

- (1.) His character as a sincere seeker after God. Acts 10. 2, 22.
- (2.) Peter's preparation for the innovation. Acts 10. 9-16.
- (3.) Peter's discourse, showing enlarged views. Acts 10. 34-43.
- (4.) The baptism of Pentecost falling upon Gentiles. Acts 10. 44, 45.
- (5.) Gentiles baptized by an apostle. Acts 10. 47, 48.
- (6.) The effect upon the Church. Acts 11. 18.

6. The Church at Antioch.

7. The First Missionary Journey.

8. The Council at Jerusalem.

(These last three events will be fully treated in succeeding studies.)

PART THIRD.

IV. Leadership. In this period we recognize six men as the leaders of the Church.

1. Stephen, the first martyr, was also the first to point the way toward the preaching of Christ to the Gentiles. His character is indicated, Acts 6. 5. His appearance before the council, Acts 6. 15. His vision, Acts 7. 55, 56. His murderers, Acts 7. 58. His dying prayer, Acts 7. 59, 60.

2. Philip took up Stephen's work and carried the Gospel to the Samaritans, Acts 8. 5. His title is given, Acts 21. 8. In Acts 8. 26-40 we find the characteristics of a worker for Christ:

- (1.) A spiritual man. Verse 29.
- (2.) An obedient worker. Verse 30.
- (3.) A skillful worker. Verse 30.
- (4.) A scriptural worker. Verse 35.

3. **Peter** was the first of the apostles to perceive that Jews and Gentiles stood equal before God in the purpose of salvation. Acts 10. 34, 35; 15. 7-9.

4. **Barnabas** was a liberal-minded worker, who aided in leading the Church through the period of transition. His character is given in Acts 11. 24. His services on seven occasions: (1.) Acts 4. 36, 37; (2.) 9. 26, 27; (3.) 11. 22, 23; (4.) 11. 25, 26; (5.) 11. 29, 30; (6.) 13. 2, 3; (7.) 15. 2, 12.

5. **James** was recognized as the bishop or leader of the Church in Jerusalem. First named in Acts 12. 17. His relationship, Gal. 1. 19. His place among the apostles, Gal. 2. 9. His part in the council, Acts 15. 13.

6. **Saul** comes to the front near the close of this epoch. His character and career will be treated in subsequent studies.

V. Membership. During this period we trace several distinct elements in the membership of the Church.

1. At the opening of the period all are **Jews**, and these continued to form a large proportion of the membership, both in Palestine and throughout other lands. Some of these were narrow in their views, and demanded that believing Gentiles should become Jews by circumcision. Acts 15. 1, 5.

2. Next to the Jews, though not of them, were the **Samaritans**, among whom churches were early planted (Acts 8. 5), and were recognized by the apostles (Acts 8. 14, 25).

3. Midway between Jews and Gentiles were **proselytes**, or Gentiles who had adopted Jewish views, renounced idolatry, and worshiped Jehovah. These were of two classes: (1.) **Proselytes of righteousness**, who had been formally received into the Jewish Church through the rite of circumcision, as Nicolas, Acts 6. 5. (2.) **Proselytes of the gate**, that is, worshipers standing outside of the Jewish pale, as Cornelius, Acts 10. 1, and Sergius, Acts 13. 7-12. See also Acts 13. 42.

4. But beyond all these we find in the Church, especially toward the close of this period, an increasing number of **Gentiles**, or people who passed at a step from heathenism into Christianity. See Acts 13. 48; 15. 27. These were destined soon to become the vast majority and to wield a controlling influence in the Church.

PART FOURTH.

VI. Government. As the Church increased in numbers and in extent more organization became necessary, and we find reference made to some new officers.

1. **The apostles** are still mentioned as a body having general supervision over the Church. Acts 8. 14; 9. 26. See also Gal. 1. 17-19; 2. 9, which refer to this period. We notice that some others, not of the original twelve, are called apostles. Acts 14. 14; Gal. 1. 19.

2. **The elders** are now, as a governing element, generally associated with the apostles. Notice that in Acts 11. 1 we read "apostles and brethren;" in Acts 11. 30 we find "elders" for the first time mentioned; again in Acts 14. 23, among the Gentile churches; and in Acts 15. 4, 6, 22, we read "apostles and elders." The office of elder was probably taken from the organization of the synagogue, which was closely followed by the early Church. "The seven" (deacons?) are not mentioned as a distinct body during this period, and were probably not continued in the Church.

VII. Institutions. We find also allusions to certain institutions in the Church at this time.

1. **Baptism** is frequently mentioned as the rite of entrance into the Church. Acts 8. 12, 13; 36-38; 9. 18; 10. 47, 48.

2. **The laying on of hands**, either in confirmation or in ordination, is mentioned in Acts 8. 17; 13. 3. The allusion in Acts 14. 23 seems to indicate a form of election, as the Greek word means "to appoint by a show of hands."

3. **Prophets** are mentioned in the Church of this period (11. 27; 13. 1; 15. 32). Instances of prediction are given, but the word means "one who speaks by divine inspiration," a **forth-teller** rather than a **foreteller**.

4. It has been noticed that the word **Church** itself, with reference to the body of believers in Christ, appears for the first time in this epoch. Acts 8. 1. Also Acts 9. 31; 11. 26; 14. 33, with reference to various localities. This shows a gradual tendency toward organization and unity in the work. In Acts 9 may be found five different words employed to designate the followers of Christ, all of which are suggestive.

VIII. Doctrinal Teaching. For a knowledge of the doctrines taught during this period we must study three discourses which were delivered at this time.

1. Stephen's address before the Jewish council. Acts 7. 2-53. This must be regarded as incomplete, scarcely more than the introduction having been given when it was interrupted by the rage of his hearers. Acts 7. 54. From it little can be obtained in the way of doctrinal teaching, except by inference.

2. Peter's discourse at Cæsarea. Acts 10. 34-43.

3. Paul's discourse in the synagogue of Antioch in Pisidia. Acts 14. 16-41.

In these two latter discourses there is a similarity of structure.

- (1.) Both make reference to the Old Testament.
- (2.) Both cite the facts of Christ's life.
- (3.) Both make mention of his death on the cross.
- (4.) Both lay emphasis on his resurrection and its evidences.
- (5.) Both speak of the forgiveness of sins through Christ.

BLACKBOARD OUTLINE.

THE CHURCH IN TRANSITION.

Part First. I. **Ti.** 35-50. II. **Pl.** 1. Pal. 2. Syr. 3. A. M.
Part Second. III. **Evts.** 1. Pr. of St. 2. Per. by S. 3. Pr. of
Ph. 4. Con. of S. 5. Con of C. 6. Ch. at A. 7. 1st Miss.
J. 8. Cl. at J.
Part Third. IV. **Lrs.** 1. St. 2. Ph. 3. Pet. 4. Bar. 5. Jas. 6. S.
V. **Mem.** 1. Js. 2. Sam. 3. Pros. 4. Gent.
Part Fourth. VI. **Gov.** 1. Ap. 2. Eld. VII. **Inst.** 1. Bap.
2. Layg. Hds. 3. Pro. 4. Ch. VIII. **Doc.** 1. St. Ad.
2. Pet. Dis. 3. Pl. Dis.

QUESTIONS FOR REVIEW.

Who were the Gentiles?

What question arose concerning their admission to the Church?

How long was the period of "transition?"

In what provinces of Palestine are churches mentioned?

What places in Asia Minor were earliest visited by Christian missionaries?

Give the eight important events of this period.

Who was the earliest leader in this movement?

How did the persecution by Saul promote the spread of the Gospel?

Who was Philip, and where did he preach?

Why was the conversion of Saul an important event?

Who were the six leaders during the period of transition?

What four elements were included in the membership of the "Church in transition?"

What two classes of officers in the Church are mentioned during this period?

Give the four "institutions" named in the Church at this time.

SIXTH STUDY.

THE CHURCH ESTABLISHED AMONG THE
GENTILES.

The Church at Jerusalem was slow to attempt the spread of Christianity from that center. Notwithstanding the express command of the Lord (Acts 1. 8), no attempt seems to have been made to extend the Church even to Samaria until the Pentecostal Church was scattered by the persecution which began with the martyrdom of Stephen, some six years after the crucifixion of the Lord. Then we are told that those who were scattered abroad went everywhere preaching the word (Acts 8. 4).

I. **The Gospel Spreading Abroad.**

1. **A specimen case** is given in the work of Philip the evangelist in Samaria. Acts 8. 5-8. This man was one of the seven deacons, and it is quite noticeable that all this preaching by the scattered Church was done by the laity, the apostles remaining through all the storm at Jerusalem. Acts 8. 1.

2. **Philip's successful labors in Samaria** can hardly be said to have been carried on among genuine Gentiles, since the Samaritans, although not Jews, yet possessed the law of Moses, claimed to be his faithful followers, and lived in expectation of a coming Messiah. John 4. 24.

3. **The conversion of the Ethiopian treasurer** (Acts 8. 26-39), also through Philip's agency, was another step in extending the Gospel to the Gentiles.

Others of the dispersed disciples, we are told (Acts 11. 19), preached the word in the island of Cyprus, and also in

Phœnicia, on the mainland, and so on up the coast, past Tyre and Sidon, for three hundred miles, as far as Antioch, the proud capital of Syria. Still, in all these efforts they attempt the conversion of Jews and Jewish proselytes only.

4. At last certain disciples, natives of Cyprus and Cyrene, began to proclaim to the heathen **Greeks** of Antioch Jesus Christ as the Saviour of sinful men. The word was gladly received and speedily brought forth much fruit. Acts 11. 20, 21.

5. **A typical case.** A real instance and thoroughly typical case of the extension of Christianity to a Gentile is given in the conversion of Cornelius. Acts 10. 1-48.

Cornelius was a typical Gentile. A Roman of illustrious family name. A military officer with an important command.

Evidently he was one who, like many intelligent heathen of that period, had become dissatisfied with "a creed outworn," and was feeling after the true God with prayer and alms.

To this typical Gentile was sent by divine direction the leader of the Pentecostal or Jewish Christian Church, Peter, who had been divinely prepared by vision, which greatly enlarged his spiritual vision and dispelled some of his old Jewish prejudices.

He sees the hand of God so clearly in bringing them together, and the power of God so manifested by the Holy Spirit attending his presentation of the Gospel and falling upon the Gentile congregation assembled in the house of Cornelius, that he feels that Christian baptism, the initiatory rite, cannot be forbidden them, and he himself a leading apostle proceeds forthwith to administer it.

Apostolic sanction was thus given to the admission of Gentiles directly to the Church without passing through the intermediate stage of Jewish proselytism (Acts 11. 17, 18),

and the way opened for the great work of Paul and Barnabas among the heathen.

II. The Church Established at Antioch.

1. About this time it would seem that tidings came to the ears of the Church at Jerusalem that the Gentiles in **Antioch**



ANTIOCH IN SYRIA.

were turning to the Lord, and **Barnabas** was sent to ascertain the nature of the work and render such assistance as he might be able. Acts 11. 22-24. He saw, was convinced, and entered zealously into the work with the laborers already in the field.

Note the elements of a good worker :

- (1.) Activity.
- (2.) Character.

- (3.) Faith.
- (4.) Divine anointing.

Reinforcements. So greatly did the work develop that Barnabas felt the need of more laborers in gathering the spiritual harvest. Saul of Tarsus had been converted a few years before this time, turned aside from other fields of labor (Acts 9. 20-25, 29, 30), and marvelously prepared for just such work. Him Barnabas brought from Tarsus, and for a whole year the two toiled harmoniously and successfully together in Antioch building up what was by far the strongest Church in all early Christianity.

2. **The distinctive name** of the followers of Christ was given here (Acts 11. 26), and though it was doubtless at the first intended as a name of reproach or contempt, it was accepted as significant of character, and has become the world-wide appellation for believers in Christ.

Note the Church at Antioch was:

- (1.) A generous Church. Acts 11. 27-30.
- (2.) An aggressive, missionary Church. Acts 13. 1-4.
- (3.) The most prominent Church for the first few centuries.

After the destruction of Jerusalem by the Romans, A. D. 70, Antioch became the center of Christendom, was known as "Theopolis," the City of God, and in the days of Chrysostom is said to have contained one hundred thousand Christians. Thus the Christian Church became firmly established among the Gentiles, and from Antioch as a center was destined to spread abroad into all the earth.

BLACKBOARD OUTLINE.

THE CHURCH ESTABLISHED AMONG THE GENTILES.

I. **Gosp. Spr.** 1. Ph. 2. Sam. 3. Eth. Tr. 4. Gr. 5. Corn.
(Apos. Sanc.)

II. **Ch. Est. Ant.** 1. B. at A. 2. Dist. Na.

QUESTIONS FOR REVIEW.

What event promoted the spread of the Gospel ?
Where did Philip preach the Gospel ?
What was the religious condition of the Samaritans ?
In what places did the dispersed disciples preach ?
Who first preached the word to the Greeks at Antioch ?
Why was the conversion of Cornelius a typical case ?
How did it involve apostolic sanction ?
Whom did the apostles send to aid the work in Antioch ?
What elements of a good worker are presented by him ?
Who came to his aid ?
What was the result of their joint labors ?
Give three characteristics of the Church at Antioch.
What position did this Church hold after the destruction of Jerusalem ?

SEVENTH STUDY.

PAUL'S FIRST MISSIONARY JOURNEY.

Preparation. The time had now fully come for the world-wide dissemination of Christianity.

The Church had become firmly established as a base of aggressive operations.

The heathen world, with its effete systems of idolatry, was ready for the Gospel—the fields were indeed “white unto the harvest.”

The laborers also had been prepared and fitted for the work.

I. **The First Missionary Meeting** ever held by the Christian Church is described. Acts 13. 1-4.

Notice, the action taken was under the immediate direction of the Holy Spirit; also among the list of possible candidates for the work of foreign missions, the ones first and last named, Barnabas and Saul, are designated.

II. **The First Missionaries.**

1. Of **Barnabas** we know:

- (1.) His nativity. Acts 4. 36.
- (2.) His generosity. Acts 4. 37.
- (3.) His brotherliness. Acts 9. 27.
- (4.) His evangelistic spirit. Acts 11. 22-26.

2. **Saul**, named last in the list at Antioch, and the second of the newly appointed missionaries, was soon to come to the very first place in the eyes of the Christian world and to hold that prominence forever.

Divine providence and grace had given this man a **four-fold fitness** for great and wide and permanent usefulness.

(1.) By birth and **religious training** he was a **Jew** (Phil. 3. 5), a Pharisee (Acts 23. 6), and thus he was well versed in the Old Testament Scriptures, and fitted to show that Christianity was no strange religion, but the natural and divine sequence to a genuine and scriptural Judaism.

(2.) By **education** and **mental training** he was a **Greek**, and thus prepared to use the Greek language fluently and effectively, and cope with the alert Greek mind either among the populace of Antioch (Acts 11. 25, 26); or the philosophers of Athens (Acts 17. 22-31).

(3.) In **citizenship** he was a **Roman**, and so entitled to claim the protection of the Roman government wherever he went carrying the cosmopolitan Gospel throughout the broad extent of the Roman empire. Acts 16. 37 ; 22. 25.

(4.) **Divine grace** had met this man on the way to Damascus and supplemented all his other qualifications with an experimental knowledge of **Jesus Christ** as a personal Saviour and a demonstration that he was the long-promised Messiah of the Jews and the Saviour of the world. Acts 26. 22, 23 ; Gal. 1. 15, 16.

III. The Places Visited. We notice :



1. **Seleucia**, the port whence they sailed. Acts 13. 4.

2. **The island of Cyprus**, their first field of effort, and its two cities of Salamis and Paphos, in which they opened their commission. Acts 13. 5, 6. Cyprus was already con-

nected with the progress of the Gospel in various ways. It was the birthplace of Barnabas. Acts 4. 36. The scattered Jewish Christians had preached the word there. Acts 11. 19. Men of Cyprus had preached at Antioch. Acts 11. 20. There were also many Jews and Jewish synagogues in the island making it a promising field of labor. Acts 13. 5.

Notice, Paphos was the place where, after the conversion of Sergius Paulus, the governor of the island, the Jewish name of the great apostle, "Saul," is dropped, and as he goes in among the Gentiles he is henceforth known by his Roman name "Paul." Acts 13. 9.

3. **Perga in Pamphylia**; where but a short sojourn is made, and Mark forsakes them. Acts 13. 13.

4. **Antioch in Pisidia**. The visit to this place was marked by a memorable discourse by Paul, the only one of his missionary sermons on this tour of which we have any record. Acts 13. 16-41.

Notice: The favorable reception at first. Acts 13. 15. The opposition of the Jews. Acts 13. 45.

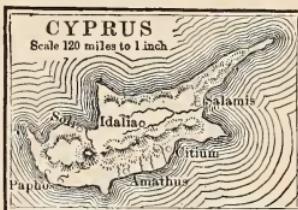
5. **Iconium**. Here the missionaries appear to have remained some time preaching in the synagogues and private houses, but the curious Jews stirred up the people and by threats drove them from the city. Acts 14. 5, 6.

6. **Lystra**. This seems to have been a wholly heathen city, where a great miracle prompted the people to offer them idolatrous worship; but the Jewish persecutors followed from Antioch and Iconium, and Paul was stoned and left for dead. Acts 14. 19.

7. **Derbe**, like **Lystra**, was a heathen city of Lycaonia, but here the Word was preached without opposition and with much success. Acts 14. 21.

The return journey appears to have been made without encountering opposition. All of the cities of the outgoing trip, excepting those in the island of Cyprus, were revisited and churches were organized. Acts 14. 23.

After an absence of some eighteen months the missionaries again reach the Syrian Antioch and gladly give account of their trials and triumphs. Acts 14. 26.



BLACKBOARD OUTLINE.

PAUL'S FIRST MISSIONARY JOURNEY.

I. 1st Miss. Mtg. Prep.	1. Ch. E.	2. Idol. ef.	3. Lab.
II. 1st Miss.	1. Bar. N. G. B. E.	2. Saul J. G. R. Ch.	
III. Pl.	1. Sel.	2. Cy.	3. Per. 4. An. 5. Ico. 6. L. 7. D.

QUESTIONS FOR REVIEW.

In what respects was the time ripe for Paul's missionary work ?
Where was the first missionary meeting held by the Christian Church ?
What four things are known of Barnabas ?
Mention the elements of Paul's fourfold preparation ?
Give a list of the places visited in Paul's first missionary journey.
Where was his name changed ?
Why was Cyprus a promising field of missionary effort ?
Where did Paul preach a memorable missionary sermon ?
Which two cities were wholly heathen ?
Where was Paul stoned ?
In what places were churches organized on the return trip ?
How long a time was included in Paul's first missionary journey ?

EIGHTH STUDY.

THE GENTILE CHURCH RECOGNIZED.

This is a short study, but a very important one. In it we consider principles and decisions of the early Church which were of vital importance then, also to the Christian Church of the present time and of all future time. In the year A. D. 50 the Gentile Church had become fully established with its headquarters at Antioch in Syria. It had also been widely extended, especially through the missionary labors of Paul and Barnabas, so that Gentile Churches had been organized at numerous points in Asia Minor and elsewhere. Gentile Christianity, however, up to this time had received little more than **toleration** from the mother Church at Jerusalem, instead of the full **fellowship** necessary to the complete unity of the body of Christ. John 17. 21. Bigotry and prejudice die hard, and Jewish bigotry was most stubborn.

We note three things:

I. The Preparation for Full Recognition.

1. **Prophecy.** Gen. 22. 18; Hag. 2. 7; Isa. 11. 10; Luke 2. 32.

2. **The words of Jesus.** Matt. 28. 19; Mark 16. 15; Luke 24. 47; Acts 1. 8.

3. **The Pentecostal miracle of tongues**, teaching that the Gospel of Christ was designed for men of every language and nation. Acts 2. 8.

4. **Peter's vision and mission to Cornelius** (Acts 10. 9-34), in which the great truth was brought out that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."

5. **The results** of evangelistic labors in Samaria (Acts 8. 5-25), Cæsarea (Acts 10. 44-48), Antioch (Acts 11. 20-26), and Cyprus (Acts 13. 12).

II. The Necessity for Recognition.

1. To the **converted Gentiles**. These needed the encouragement of full fellowship with the original Church, the Pentecostal Church at Jerusalem. They had broken away from their idolatrous countrymen, and it was neither wise nor safe that they should be compelled to think of themselves as only half Christians, and lacking something which prevented their full recognition by the mother Church. Rom. 3. 29, 30.

2. **The need was almost equally great** for the **converted Jew**. The spirit of caste must be forbidden in the infant Church, and the converted Jew must be given enlargement of spiritual vision in harmony with the world-wide design of the Gospel. In no other way can this necessity be better illustrated than by the incident in the life of Peter, when for a day he relapsed into his old Jewish habit of thought and feeling toward Gentiles. Gal. 2. 11-13.

It is well to notice that Paul's sharp reproof did not result in permanent estrangement. 2 Peter 3. 15.

3. To **secure** the **concord** and **unity** of the one Church of Christ in all ages.

III. The Process of Recognition.

We note **nine successive steps**:

1. The great prosperity of the Church at Antioch. Acts 11. 26.
2. The disturbers of the peace. Acts 15. 1.
3. The deputation to Jerusalem. Acts 15. 2; Gal. 2. 1.
4. The council at Jerusalem. Acts 15. 6.
5. The speeches:
 - (1.) Peter. Acts 15. 7-11.
 - (2.) Barnabas and Saul. Acts 15. 12.
 - (3.) James. Acts 15. 13-21.
6. The formal decision. Acts 15. 23-29.

7. The deputation to Antioch. Acts 15. 27.
8. The right hand of fellowship. Gal. 2. 9.
9. The satisfaction among the Gentile Christians. Acts 15. 30, 31.

It is impossible to overestimate the value of this just and harmonious settlement of a question which threatened to create a serious schism in the early Church, or to send the spirit of caste down the ages, but which on the contrary was decided in strict harmony with the great Christian principle of justification by faith alone. Rom. 3. 28.

BLACKBOARD OUTLINE.

THE GENTILE CHURCH RECOGNIZED.

- I. Prep. for R. 1. Pr. 2. W. of J. 3. M. of T. 4. P. V. and M. 5. R.
- II. N. for R. 1. To C. G.; F. F. 2. To C. J.; E. of Vn. 3. C. and U. Ch. of C.
- III. P. of R. 1. P. of C. 2. D. of P. 3. D. to J. 4. C. at J. 5. S., P., B. and S., J. 6. F. D. 7. D. to A. 8. R. H. of F. 9. S. amg. G. C.

QUESTIONS FOR REVIEW.

Give the status of the Gentile Church at the close of Paul's first missionary journey.

What more than "toleration" was needed?

Give the five items of "Preparation for Recognition."

What great fundamental truth was brought out in Peter's vision and mission to Cornelius?

How did the results of evangelistic work among the Gentiles prepare the way for full recognition?

Why did converted Gentiles need full fellowship?

Why did converted Jews equally need to give it?

What instance in the life of Peter illustrates this need?

Why did the Church in general need the settlement of this question?

Give the nine steps in the process of recognition.

Who were "the disturbers of the peace?"

What ecclesiastical body settled the question of recognition, and in what year?

NINTH STUDY.

THE CHURCH AMONG THE GENTILES.

PAUL'S SECOND MISSIONARY JOURNEY.

PART FIRST.

In this study we take up the third general division of the history of the early Church, and commence our survey of the **Church among the Gentiles** as not only established and rapidly spreading, but as fully recognized by the authorities of the mother Church at Jerusalem.

The vexed question of the relation of Jew and Gentile in the Gospel having been settled, an epoch of unity and prosperity dawned upon the Church. This third period was one of expansion in area, of growth in numbers, and of development in doctrine. The whole world was now open to the Gospel, and the Church was rapidly conquering it.

I. Time. The third period in the history of early Christianity embraces the twenty years between the council at Jerusalem, A. D. 50, and the fall of Jerusalem, A. D. 70.

II. Place. "The field is the world" was now the principle of the Gospel, and churches were planted in every land and in nearly every city from the Persian Gulf to the Strait of Gibraltar. Notice the distance between places referred to in Rom. 15. 24 and 1 Peter 5. 13.

i. In Asia. We find references to the following provinces as included in the field of the Church. Acts 16. 6, 7; 1 Peter 1. 1. We notice seven churches near the shore of the Ægean Sea. Rev. 1. 11. ✓

2. **In Europe.** Early in this period the Gospel was planted in Macedonia and Greece, three cities in Macedonia having churches (Acts 16. 12; 17. 1, 10); two cities in Greece, or Achaia (Acts 17. 16, 17; 18. 1); and a province on the Adriatic Sea (Rom. 15. 19).

Already, by unknown preachers, the Gospel had reached the world's capital in Italy. Rom. 1. 7. There were also churches in an island south of Greece. Titus 1. 5.

3. Although there is no direct reference to churches in **Africa**, yet from accounts in the succeeding period it is evident that the cities on the southern shore of the Mediterranean received the Gospel during this epoch.

PART SECOND.

III. Events. The history of this period is mainly the biography of one man, the apostle Paul, whose energy and ability gave direction to the Church during those twenty years. Through his journeys and preaching the Church was established; in his letters the doctrinal system of the Church was fixed for all the centuries to come. Let us now examine in detail **Paul's Second Missionary Journey**, A. D. 51-54:

1. **Paul's companions.** Barnabas is no longer associated with Paul, although invited to become his companion in this journey as in the first. Acts 15. 36-39.

(1.) **Silas**, one of the deputation from the council at Jerusalem (Acts 15. 22), one of the chief men in the church of Jerusalem was chosen of Paul as an associate (Acts 15. 40 to 1 Thess. 1. 1).

(2.) **Timothy**, who with both Jewish and Gentile blood in his veins was admirably adapted for work among the Gentiles (Acts 16. 1-3). Note his consecration to the work (Phil. 2. 19, 22), his spiritual relationship to Paul (1 Tim. 1. 2).

(3.) **Luke**, who joined Paul and his party at Troas (Acts 16. 10). Note his profession indicated (Col. 4. 14), and his fidelity to the apostle (2 Tim. 4. 11).



2. The places visited. As the primary purpose of the journey was to visit the places where churches had been established in Asia Minor, we find that Paul and Silas chose the overland route from Antioch, crossing over into Cilicia by the Beilan Pass, anciently known as the "Syrian Gates." What churches there were in Cilicia (Acts 15. 23) we know not, but must suppose from Paul's residence in Tarsus for some time after his conversion (Acts 9. 30) that that city was among the number visited.

A large number of places, however, are mentioned by name, among them we have :

- (1.) Derbe and Lystra. Acts 16. 1.
- (2.) Iconium. Acts 16. 2.
- (3.) The provinces of Phrygia and Galatia. Acts 16. 6.
- (4.) Mysia. Acts 16. 7.
- (5.) Troas, where he received the Macedonian call. Acts 16. 8, 9.

(6.) Philippi (Acts 16. 12), where Paul first preached the Gospel in Europe (Acts 16. 13).

(7.) Thessalonica. Acts 17. 1.

(8.) Berea. Acts 17. 10.

(9.) Athens with her philosophers. Acts 17. 15-18.

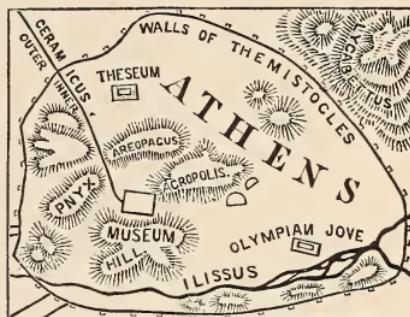
(10.) Corinth. Acts 18. 1.

(11.) Ephesus. Acts 18. 19.

(12.) Cæsarea. Acts 18. 22.

(13.) Jerusalem. Acts 18. 22.

(14.) Antioch. Acts 18. 22.



3. **The results** of this extended Gospel tour were neither few nor small.

(1.) The churches established in Asia Minor were confirmed and strengthened by the apostolic visitation and the reception of the decrees of the council at Jerusalem (Acts 15. 41; 16. 4), and their number increased daily (Acts 16. 5).

(2.) The Gospel was carried into eastern Europe, and churches were planted at Philippi, Thessalonica, Berea, and Corinth.

(3.) The first two of Paul's great epistles were written during his stay in Corinth—probably about A. D. 52 or 53—and addressed to the Church at Thessalonica.

BLACKBOARD OUTLINE.

PAUL'S SECOND MISSIONARY JOURNEY.

Part First. Ch. amg. G. I. Ti. II. Pl. 1. A. 2. Eu. 3. Af.

Part Second. III. Evts. P.'s 2d M. J. 1. Comp. (1.) S.

(2.) T. (3.) L. 2. Pl. (1.) D. and L. (2.) Ic. (3.) P. and

G. (4.) My. (5.) Tr. (6.) Ph. (7.) Th. (8.) B. (9.) Ath.

(10.) C. (11.) Eph. (12.) C. (13.) J. (14.) A. 3. Rs.

(1.) Ch. Est. Conf. Inc. (2.) Gosp. E. Eu. (3) 1 and 2 Thess.

QUESTIONS FOR REVIEW.

What is the third division of the history of the early Church ?
How long a period of time does it include, and between what dates ?
Into what continents was Christianity carried during this period ?
When was Paul's second missionary journey ?
Who were Paul's companions during this journey ?
Why was not Barnabas one of the number ?
Mention the principal places visited.
Where did Paul first preach the Gospel in Europe ?
Where had he the most highly cultured audience ?
What was the result of this journey in Asia Minor ?
What was the result in eastern Europe ?
Where and when were the Epistles to the Thessalonians written ?

TENTH STUDY.

THE CHURCH AMONG THE GENTILES.

PAUL'S THIRD MISSIONARY JOURNEY.

PART THIRD.

We still continue the study of the history of the Gentile Church.

I. Leadership.

Paul is still the **great leader**, but in addition to **Titus** and **Timothy** we find some new names associated with him in his great work, as:

1. **Apollos**, the eloquent preacher. Acts 18. 24-28.
2. **Erasmus**, a personal attendant. Acts 19. 22.
3. **Gaius** and **Aristarchus**, Macedonians, and Paul's companions in travel (Acts 19. 29); also :
4. **Sopater**, of Berea, and
5. **Secundus**, of Thessalonica ;
6. Another **Gaius**, from Derbe, and
7. **Tychicus**, and
8. **Trophimus**, of Ephesus. Acts 20. 4.
9. **Sosthenes**. 1 Cor. 1. 1; Acts 18. 17.

II. Membership. During this period the distinction of Jew and Gentile is no longer recognized in the working of the Church. Gal. 3. 28; Rom. 10. 12. An exception appears in the Church at Jerusalem, which was still Jewish. Acts 21. 20. Judaizing teachers were also found in many of the churches. Gal. 1. 6, 7; Phil. 1. 15, 16. But the Church was rapidly becoming less Jewish and more Gentile,

and was now world-wide in its plans. Col. 3. 10, 11. Note the expression in Col. 1. 6, 23.

III. We now study in detail **Paul's Third Missionary Journey.**

1. **The time** occupied is about four years, from A. D. 54 to 58.

2. **Paul's companions** in travel. Silas was no longer with the great apostle, probably having been left at Jerusalem; but **Timothy** was doubtless his constant companion and helper. Acts 19. 22; 2 Cor. 1. 1.

Luke certainly was with him during some part of this third journey, for we find him resuming the narrative in the first person at Acts 20. 6.

Titus is also believed to have been with him, though not mentioned in that portion of Acts which describes this journey. 2 Cor. 2. 13; 7. 7; 8. 17; 12. 18.

3. **Places.**

- (1.) Galatia and Phrygia. Acts 18. 23.
- (2.) Ephesus. Acts 19. 1.
- (3.) Macedonia. Acts 20. 1.
- (4.) Greece. Acts 20. 2.
- (5.) Philippi. Acts 20. 6.
- (6.) Troas. Acts 20. 6.
- (7.) Miletus. Acts 20. 17.
- (8.) Tyre. Acts 21. 3.
- (9.) Ptolemais. Acts 21. 7.
- (10.) Cæsarea. Acts 21. 8.
- (11.) Jérusalem. Acts 21. 15.

4. **Events.** Paul now left Antioch, which had so long been his headquarters, for the last time. Westward the Gospel wins its widening way, and Ephesus for the next three years became the scene of the apostle's principal labors, and ultimately imperial Rome became the metropolis of the Christian world.

(1.) The first event is the establishing the faith of the disciples throughout the regions of Galatia and Phrygia, visiting all the churches in order. *Acts 18. 23.* Doubtless Paul found it necessary to warn them against the Judaizing teachers who, notwithstanding the decision of the Jerusalem council, continued to insist that no one could be a good Christian without observing the ceremonial law of Moses. *Gal. 1. 6, 7.*

Paul's heart was always very tender toward his spiritual children. *1 Cor. 4. 14, 15.*

(2.) It is not impossible that on this tour Paul was permitted to push into the region of Asia forbidden him on the former journey (*Acts 16. 6, 7*), and so planted some of the seven churches in Asia, mentioned in *Rev. 1. 11.*

(3.) Paul next fulfilled the promise recorded (*Acts 18. 21*), remaining here a longer time than in any other place during his Gospel ministry (*Acts 20. 31*). Among the items of importance connected with the pastorate in Ephesus we notice:

a. Supplementing the work of John the Baptist. *Acts 19. 1-6.*

b. Miracles wrought by Paul (*Acts 19. 11, 12*), similar to those which authenticated Peter's apostleship at Jerusalem (*Acts 5. 15, 16*).

c. Burning the books of magic. *Acts 19. 19.*

d. Writing First Epistle to the Corinthians.

e. Mob of the Ephesian silversmiths. *Acts 19. 24-41.*

(4.) The Trip through Macedonia and Greece (*Acts 20. 1, 2*), and possibly Illyricum (*Rom. 15. 19*).

This trip included :

a. A brief sojourn in Philippi, where the Second Epistle to the Corinthians was written, A. D. 57.

b. A visit of three months in Corinth for the correction of abuses (*Acts 20. 3*), where he wrote the Epistle to the Galatians, A. D. 57, and the Epistle to the Romans, A. D. 58.



(5.) The return voyage to Jerusalem includes :

a. A Sunday at Troas. Acts 20. 6.

b. Farewell interview with the elders of the Ephesian Church at Miletus. Acts 20. 17-38. Note Paul's affectionate, unselfish, and pathetic address on this occasion.

c. The week at Tyre. Acts 21. 3.

d. The sojourn at Cæsarea with Philip the Evangelist. Acts 21. 8 ; 8. 40.

e. The welcome at Jerusalem. Acts 21. 17.

BLACKBOARD OUTLINE.

PAUL'S THIRD MISSIONARY JOURNEY.

I. **Lrs.** P. T. and T. A., E., G. and A., S., S., G. from D., T., T., and S.

II. **Mem.** J.-G. At Jer. J.; elsewhere G. and J.

III. **3d Miss.** J. I. **Ti.** 2. **Comp.** T., L., T. 3. **Pl.** (1.) G. and P. (2.) Eph. (3.) M. (4.) Gr. (5.) Phil. (6.) Tr. (7.) Mil. (8.) Ty. (9.) Ptol. (10.) Cæs. (11.) J. 4. **Evts.** (1.) Est. F. (2.) Ch. (3.) 3 Y. in Eph. (4.) Trip M. and G. (5.) Ret. to J.

QUESTIONS FOR REVIEW.

Give the names of some of the men who were prominent in the Gentile Church.

What was the relation of Jews and Gentiles in the Church at Jerusalem and elsewhere?

What was the probable date of Paul's third missionary journey?

Who were his traveling companions?

Mention the principal places visited.

What proof did Paul give of his great care for his children in the Gospel ?

How long was Paul in Ephesus ?

What was Paul's first work in Ephesus ?

What marked evidence of sincerity was given by some of the converts there ?

What epistle was written in Ephesus ?

Where and when was the Second Epistle to the Corinthians written ?

What two epistles were written in Corinth ?

Where did Paul preach his longest sermon ?

Where did he give his most tender and affecting address ?

ELEVENTH STUDY.

THE CHURCH AMONG THE GENTILES.

PAUL'S ARREST AND IMPRISONMENT.

In considering the condition of the Gentile Church at this time we notice:

I. Its Government. This grows more complex as the Church becomes larger and more highly organized.

1. The **apostles** as a body were not prominent, probably because they were now separated in different lands. At Paul's visit to Jerusalem in A. D. 50 he "met the apostles and elders" (Acts 15. 6); in A. D. 60, on his next, "James and the elders" only are mentioned (Acts 21. 18).

Later, Peter was at Babylon,* far in the East. 1 Peter 5. 13. John, according to tradition, lived at Ephesus.

2. **Bishops** are first mentioned in this period. See Phil. 1. 1; 1 Tim. 3. 1-10; Acts 20. 28 ("overseers," the same word elsewhere translated "bishops"). But the word seems to be interchangeable with elders, and refers to the same office. Compare Acts 20. 17 and 20. 28; also Titus 1. 5 and 1. 7.

3. **Deacons** also appear for the first time, as in Phil. 1. 1; 1 Tim. 3. 12, 13. Notice that bishops and deacons are named together, not bishops, elders, and deacons. Nothing in the New Testament warrants the view of three orders in the ministry.

A **deaconess** is named in Rom. 16. 1.

* Some expositors think that the word "Babylon" was used by the early Christians in a mystical sense for Rome. See Rev. 14. 8; 17. 5, 18.

4. If the Book of Revelation belongs to this period, which is not certain, there was another office in the Church, that of **angel** or **messenger**, whose rank and prerogatives are unknown. See Rev. 1. 20; 2. 1, 8, etc.

In continuing our study of the development of the Church of the Gentiles under the labors and teachings of its great leader we now take up:

II. Paul's Arrest and Imprisonment in Jerusalem.

We saw that Paul's third missionary journey ended at Jerusalem, instead of Antioch, as did his two former journeys. If he had purposed to report to the Church at Antioch at the end of this journey also, he was prevented by circumstances entirely beyond his control.

1. **The time**, A. D. 60.

2. **The events**.

(1.) **The welcome**. Acts 21. 17.

(2.) **The meeting of the elders**, presided over by the venerable James (Acts 21. 18), when Paul rehearsed the success God had given him in his ministry among the Gentiles (Acts 21. 19), and presented the alms which he and the deputies from the Churches had brought for the poor saints in Jerusalem (Acts 24. 17).

(3.) **The concession to Jewish prejudice and suspicion**. Acts 21. 23, 24. Note this action was precisely in accord with Paul's principle of conduct as laid down in 1 Cor. 9. 20.

(4.) **The tumult made by bigoted Jews** from Asia, who it is probable had been defeated in argument with Paul in the synagogue of Ephesus (Acts 19. 8, 9), and now saw an opportunity for revenge (Acts 21. 27). They raised the cry of "heretic," and Paul was soon in danger of suffering the fate of Stephen.

(5.) **The Roman interposition** and rescue from the Jewish mob. Acts 21. 31-33.

(6.) **Paul's first defense.** Acts 21. 40 to 22. 21. Note his use of the Hebrew tongue (Acts 22. 2); his appeal to his early record (Acts 22. 3-5); the story of his conversion (Acts 22. 6-16); his appointment as apostle to the Gentiles (Acts 22. 18-21).

(7.) **The rights of Roman citizenship.** Acts 22. 25-30.

(8.) **Paul's second defense.** Acts 23. 1-6. Note a shrewd stroke of policy in setting his foes against each other.

(9.) **The conspiracy and Paul's removal to Cæsarea.** Acts 23. 12-33.



PAUL BEFORE THE JEWISH COUNCIL.

III. The Imprisonment in Cæsarea.

1. **The Time.** Two years, A. D. 60-62.

2. **The Place.** Cæsarea was the Roman capital of Palestine, as Jerusalem was the Jewish, or ecclesiastical, capital. Here the Roman governor lived, maintaining his court and supported by a detachment of Roman soldiers. Acts 10. 1. The city was built by Herod the Great, who transformed an insignificant fishing village into a city of marble and named it in honor of the emperor. The site is now marked only by a few scattered ruins.

3. The Events.

(1.) **Paul's third defense**, made before Felix in reply to a threefold charge made by Tertullus, namely, that Paul created disturbances among the Jews; he was the ring-leader of a sect called Nazarenes, and that he was a profaner of the Jewish temple. Acts 24. 10-21.

(2.) **The fourth defense** before Felix and Drusilla. Acts 24. 24, 25. Note the effect of Paul's words. Acts 24. 25.

(3.) **Paul's fifth defense**, made before Festus, the successor of Felix. Acts 25. 8.

(4.) **Paul's appeal to Cæsar**. Acts 25. 9-12. Having appealed his case to the emperor himself, as was the right of a freeborn Roman citizen, he must be sent to Rome and the case heard and decided by Cæsar himself. Acts 25. 12; 26. 32.

(5.) **The examination before Festus, King Agrippa, and Bernice**. Acts 26. 1-29. Note the verdict "not guilty." Acts 26. 31.

It only remained to find a proper mode of sending Paul to Rome and sending with him a letter stating the reasons for this course. See Acts 25. 25-27.

BLACKBOARD OUTLINE.

PAUL'S ARREST AND IMPRISONMENT.

I. Ch. Gov.	1. A. not Prom.	2. Bps.	3. Dea.	4. A. or Mess.
II. P.'s A.	1. Ti.	A. D. 60.	2. Evts.	(1.) Wel.
				(2.) Mtg.
				Eld.
				(3.) Con. to J. Prej.
				(4.) Tum.
				(5.) Rom. Int.
				(6.) P.'s 1st Def.
				(7.) Rom. Cit.
				(8.) P.'s 2d Def.
				(9.) Conspir.
III. Imp. in Cæs.	1. Ti.	A. D. 60-62.	2. Pl. C.	3. Evts.
				(1.) P.'s 3d Def.
				(2.) P.'s 4th Def.
				(3.) P.'s 5th Def.
				(4.) Ap. to C.
				(5.) Ex. before F. and Ag.

QUESTIONS FOR REVIEW.

What change occurred in the government of the Church as it became larger?

Who showed authority with the apostles?

In what sense is the word "bishop" used?

Was there any office between those of bishops and deacons in the early Church?

Give the date of Paul's arrest in Jerusalem.

By whom had he been welcomed to that city?

What concession was asked of him?

Did this concession work for good or ill?

Who rescued Paul from the Jewish mob?

When did Paul make his first defense?

Why did Paul claim the rights of Roman citizenship?

Why was Cæsarea an important city?

Under what governors was Paul imprisoned in Cæsarea?

Before whom did Paul make his fifth defense?

What led Paul to appeal to Cæsar?

What was the verdict on Paul's last examination before Festus?

TWELFTH STUDY.

THE CHURCH AMONG THE GENTILES.

PAUL'S VOYAGE TO ROME AND IMPRISONMENT.

"Look in and see Christ's chosen saint
In meekness wear his Christlike chain;
Nor fear lest he should swerve or faint,
His life is Christ—his death is gain."

—Keble.

I. Institutions of the Gentile Church. We find a separation made between the Christian and the Jewish synagogue. See Acts 18. 7, 8; 19. 9. The Lord's Day begins to be marked as a day for the assemblage of Christians. Acts 20. 7; 1. Cor. 16. 2; Rev. 1. 10. Specific directions concerning the Lord's Supper are given. 1 Cor. 10. 16; 11. 20-34. Prophets are named again in Acts 21. 9, 10, and receive directions in 1 Cor. 14.

II. Doctrinal Teachings of the Period. This epoch was marked by the systematization of the doctrines of the Church, wrought in the mind and stated by the pen of the apostle Paul. We can only name the general subjects without particular statement. The doctrines of salvation, particularly the great doctrine of justification by faith in Christ, are presented in the Epistle to the Romans. The doctrine concerning Christ is given in Philippians and Colossians. The doctrine of the Church is contained in Ephesians. From the epistles of Paul the theology of the Church in all departments of belief has been drawn.

III. Paul's Voyage to Rome.

I. Time, Probably A. D. 63.

2. Companions. These were Luke and Aristarchus. Acts 27. 2. Other prisoners of state also accompanied them, all under the charge of Julius, a centurion of the Augustan cohort, with a band of soldiers for a guard. Acts 27. 1.

3. Events.

(1.) **The voyage to Myra.** Acts 27. 5. Notice the courtesy of the commanding officer to his distinguished prisoner. Acts 27. 3. Character always commands respect.

(2.) **The disastrous voyage to Melita** in the Alexandrian corn ship. Acts 27. 6-44.

This voyage included the stay at the port of Fair Havens (Acts 27. 8-13), the hurricane (Acts 27. 14-20), Paul's vision (Acts 27. 21-26), and the final shipwreck (Acts 27. 20-41). Notice the fulfillment of Paul's assurance of safety for all on board (Acts 27. 44).

(3.) **The winter spent in Melita,** the modern Malta. Acts 28. 1-11.

(4.) **The final trip to Rome.**

By sea *via* Syracuse to Puteoli, on the Bay of Naples (Acts 28. 11-13), where a short stop was made (Acts 28. 14). Thence by land, *via* Appii Forum and the Three Taverns (Acts 28. 15), they journey along the Appian road to the imperial city (Acts 28. 16). Notice Paul's escort (Acts 28. 15).

IV. Paul's Residence in Rome.

1. The city. Rome at this time was the great capital of the world, a city of two millions of inhabitants. Socially it was a great hotbed of corruption and crime. Religiously it was pagan. There were not only temples for the principal deities of Roman mythology, but the great Pantheon, or temple of all the gods.



2. **The captivity.** Under Nero. In his own house. Acts 28. 16. For two years. Acts 28. 30.

3. **The ministry.** (1.) To the Jews. Acts 28. 17-24. (2.) To the Gentiles. Acts 28. 25-31.

4. **Epistles.** During these two years Paul wrote the Epistles to Philippians, Colossians, Philemon, and Ephesians.

V. Subsequent Events.

We have now finished our "Studies in the Acts of the Apostles," but there are a few events so well supported by



ANCIENT ROME—THE FORUM RESTORED.

history or tradition that they should be included in the story of the Gentile Church, especially since they are referred to in some of Paul's epistles.

1. **Paul's release.** After an imprisonment of two years Paul was set free, and so remained for two or three years, as is evident from allusions in the two epistles written in this interval. 1 Tim. 1. 3; Titus 1. 5; 3. 12. During this time

he is supposed to have preached the Gospel in Spain, also to have visited the churches in Asia Minor and other portions of the East.

2. **Paul's rearrest and martyrdom.** An imperial persecution fell upon the Church more terrible than any preceding one. There had always been more or less of persecution, but it had been local and instigated by Jewish enemies. Now, however, the mighty hand of the Roman government was laid upon the Church, under Nero, the wickedest of all the emperors. In this persecution the apostle suffered martyrdom, being beheaded, outside the walls of Rome on the road to Ostia. Christian tradition has fixed the date on June 29, A. D. 66. See Paul's last letter.
2 Tim. 4. 6-8.

3. **The fall of Jerusalem.** In the year A. D. 66 the Jews of Palestine attempted to rebel against the Roman government. They fought bravely, but could do nothing against the power that ruled the world. In the year A. D. 70 the city of Jerusalem was taken and destroyed by the Romans under Titus, and the Jewish state was annihilated. From that time all relation between Judaism and Christianity was ended, and the Church was exclusively Gentile in its membership.

BLACKBOARD OUTLINE.

PAUL'S VOYAGE TO ROME AND IMPRISONMENT.

- I. **Inst.** 1. Ch. *vs.* Syn. 2. L.'s Day *vs.* J. Sab. 3. L.'s Sup.
- II. **Doc.** 1. J. by F. 2. Christ. 3. Ch. 4. All Theol. from P.'s Epist.
- III. **P. Voy. to R.** 1. Ti. 2. **Comp.** L. and A. 3. **Evts.**
(1.) To My. (2.) To Mel. (3.) Wint. in Mel. (4.) To R.
- IV. **P. Res. in R.** 1. Cty. 2. Cap. 3. Min. 4. Epist. P., Col., Ph., Eph.
- V. **Sub. Evts.** 1. P.'s Rel. 2. P.'s Rear. and Mar. 3. F. of J.

QUESTIONS FOR REVIEW.

How came the church to take the place of the synagogue ?
What great Christian rite was regulated in this period ?
What are some of the great doctrines of the Church of the Gentiles ?
Whence has the theology of the Church been largely drawn ?
Mention the places visited by Paul on his voyage to Rome.
Where was he shipwrecked ?
Where did he meet a deputation from Rome ?
Give some of the characteristics of imperial Rome.
How was Paul received by the Jews at Rome ?
How close was his captivity ?
How extended was his ministry ?
What epistles were written in Rome ?
What reasons are there for believing in Paul's release ?
Where did his martyrdom occur ?
When was the fall of Jerusalem ?

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